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resemble those of the Ankonde of Nyasaland who possibly contain an Asiatic strain. The high B frequency of the Masai cannot be explained in a simple manner as being derived from Egypt, since the Egyptians have a very high frequency of A as well as of B.

No previous determinations have been published of A_2 frequencies in East Africa, and indeed very few from Africa at all, but it is known, mainly from observations on American Negroes, that A_2 is about as common in Africans as in Europeans. Our observations confirm this.

The MNS results support the slowly growing mass of data showing that pure Africans generally have about equal M and N frequencies, and that the gene S is much rarer than in Europe and about equally divided between the M and N genes. The scattered data will shortly be collated and discussed by Mourant (1953).

The high P frequency found among the Kikuyu is similar to that found in all African populations that have been tested. The strength of P reactions varies widely from one individual to another in all populations, but in the Kikuyu as in other African populations the average strength of the P reactions is much greater than among non-Africans.

Twenty Luo were also tested for the Kidd or Jk^a antigen. All but one were found to be positive. Thus in this population as among West Africans the frequency of this antigen is much higher than among Europeans.

The Rh results are the most difficult to interpret, and especially those of the Luo. It is quite clear that the latter have a very high frequency of the chromosome cDe and a very low one (for Africa) of cde. However, though observed and calculated phenotype

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[Bibliography - see also p. 594]

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Mourant, A. E. 1953
Race, R. R., and Sanger, Ruth ... 1950

[p. 594]

18: Allison et al. D-5 (1949) 1952
FL11 Luo FL11
Kikuyu FL10
Masai FL2

frequencies agree well, it cannot be said with certainty that all the C and E genes are, as assumed, in the respective combinations Cde and cdE; it is possible that the chromosomes CDe and cDE are present in the phenotypes CcDee and ccDEe. The Kikuyu Rh groups are easier to interpret. The chromosome cDe is still very abundant though less so than in the Luo, while cde remains rare.

The mixed series of specimens shows less extreme values for both cDe and cde than either of the pure series, suggesting that the extreme character of both of the latter series is in part an accident of sampling. Moreover, individual batches of specimens from different areas seemed to have characters of their own and, though these variations were scarcely significant statistically, it is possible that there is some heterogeneity of Rh constitution even within racial groups. Much more numerous tests must be done on both tribes before their Rh constitution can be clearly interpreted.

Taking all blood group systems into consideration, it is surprising to see how slight are the differences between the Nilotic Luo and the Eastern Bantu Kikuyu. From the present study and the results of Eladon-Dew (1939) the tentative conclusion can be drawn that the East African native population (apart from the Masai and other Hamitic tribes) is, on the whole, fairly uniform.

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[p. 59b]

19:Wilson E-5 (ca. 1950) 1960
FL11 Luo FL11

group had less than three years' education and over half of the female group had less than two years' education. This pattern, however, as already indicated, is changing rapidly. The majority of the Joluo are nominally Christians, although half of those who called themselves Christians were polygamists. Historically, of course, all of the schools in Luo were Mission schools and therefore those who go to school tend to call themselves "Christians," and most of them in fact have a basic understanding of the Christian religion.

One aspect of Joluo life which has changed considerably is the tremendous increase in spatial mobility. Prior to European ascendancy, the Joluo did not move among the tribal units because of the continual wars between them. Moreover, banishment from the tribe usually meant death at the hands of the neighboring Nandi, Kipsigis, or Masai. Lately, however, the village census established that most Luo males had been out of their district and well over half had been to Nairobi or beyond. At any given point in time nearly one half of the adult male population is engaged in employment away from the tribal area. Nearly one half of the Joluo adult women in the sample, 40 per cent, had been outside of their district, although only 11 per cent had been to Nairobi or beyond. It is the custom, therefore, for married men to migrate for labor and to leave their wives and families in their family locations to cultivate the gardens.[1]

HOMICIDE AMONG JOLUO

The Nilotic Joluo regard violence as an unnecessary loss of control, or at best a calculated necessary last resort to secure

[1] Professor E. E. Evans-Pritchard has written a study of the Luo in his "Luo Tribes and Clans" (*Rhodes-Livingstone Journal*, No. 7), and description of the marriage customs of the Luo in his "Marriage Customs of the Luo of Kenya" (*Africa*, Vol. XX, No. 1, 1950). Dr. A. Southall has published a memorandum entitled "Lineage Formation among the Luo," Memorandum XXVI, International African Institute, London, 1952. My own work among the Luo, *Law and Custom of the Joluo People of Kenya*, is forthcoming.

21:Huxley Q, T-5 (no date) 1960 FL11 Luo FL11

797 871 fifty years later their son, Mr. Paddy Savile, after many years' service in Tanganyika, was to become Chief Agriculturalist to the Government and help to make a path for Progress through the land of his birth. Maseno mission was envisaged as 'a Christian base from which the Gospel might be carried far and wide into the surrounding country, with a school for the sons of Luo chiefs at which future leaders of the country would be trained in a Christian atmosphere.'

Four small boys called Onduso, Odindo, Owiti and Oroa were drafted from Kaimosi to form a nucleus and every 'chief' was asked to contribute two sons. 'Chief' was an arbitrary term, and the leading Luo objected strongly to the disappearance of their sons, probably regarding it as another form of slavery. In those days the Luo went stark naked, used beads or hoes for currency, and prized most highly the black ostrich feathers which warriors wore as head-dresses.

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'In five years' time a hundred small boys from the school were sent out, two by two, for a fortnight at a time, to teach in Kisumu and in the villages. Then they came back to Maseno for a month for further teaching. In this way the original Iona idea began to be realized and Maseno became a base of Christian influence.' Bishop Willis developed this idea in a letter: 'It affords a shelter amid a sea of temptation; it makes Christian teaching applicable and Christian living a possibility.'*

[873] [874] So from four small and doubtless bewildered boys under a tree, Maseno developed until by the time of its golden jubilee it embraced primary, intermediate and secondary schools, a teacher-training college, a Jeanes school for adult education, a college for agricultural instructors and veterinary scouts. Even the girls had by this time been included, although their education for years lagged far behind that of their brothers.

668 At the time of my visit this part of Nyanza was a-buzz with rumour and diatribe, for the District Council in Kisumu had just been dissolved by Governor's decree. To balance the official line on this, I asked to meet a firebrand or two, and everyone agreed that Maseno was the place for a crackle of

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*From *Fifty Years in Nyanza*, by Elizabeth Richards, M.A. Maseno Press. 1956.